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No. 12

The Masonic Craftsman

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of Freemasonry*

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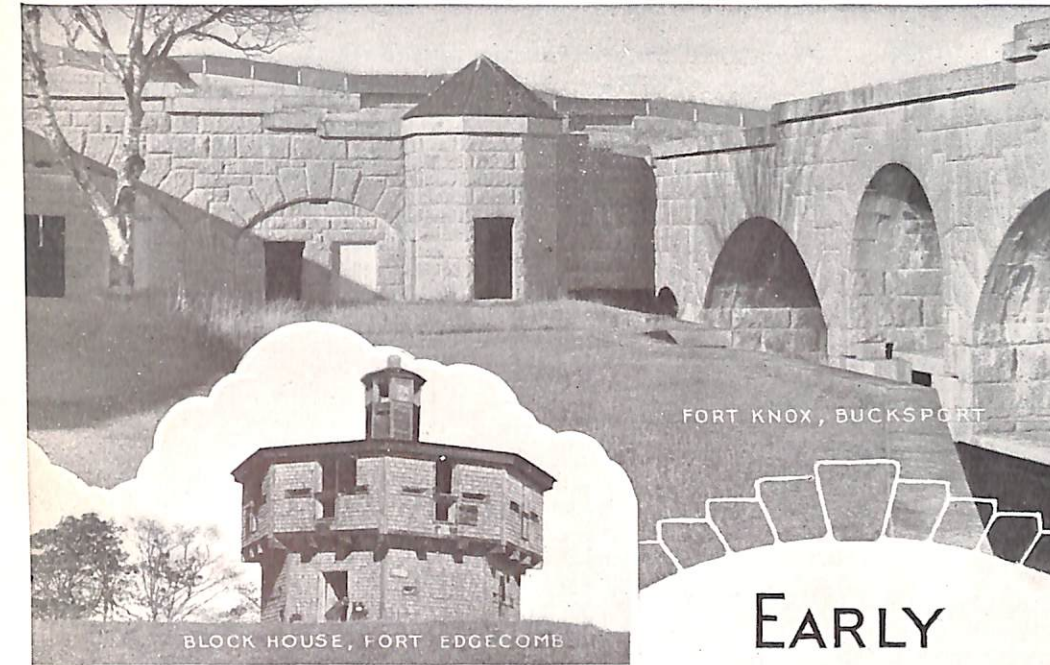
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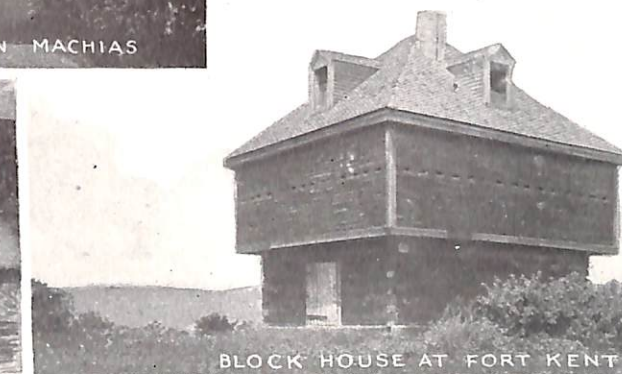
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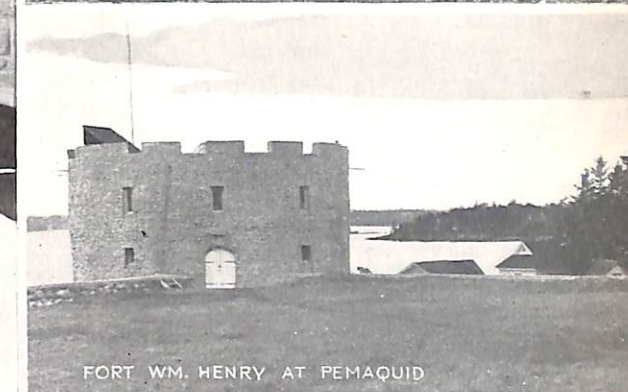
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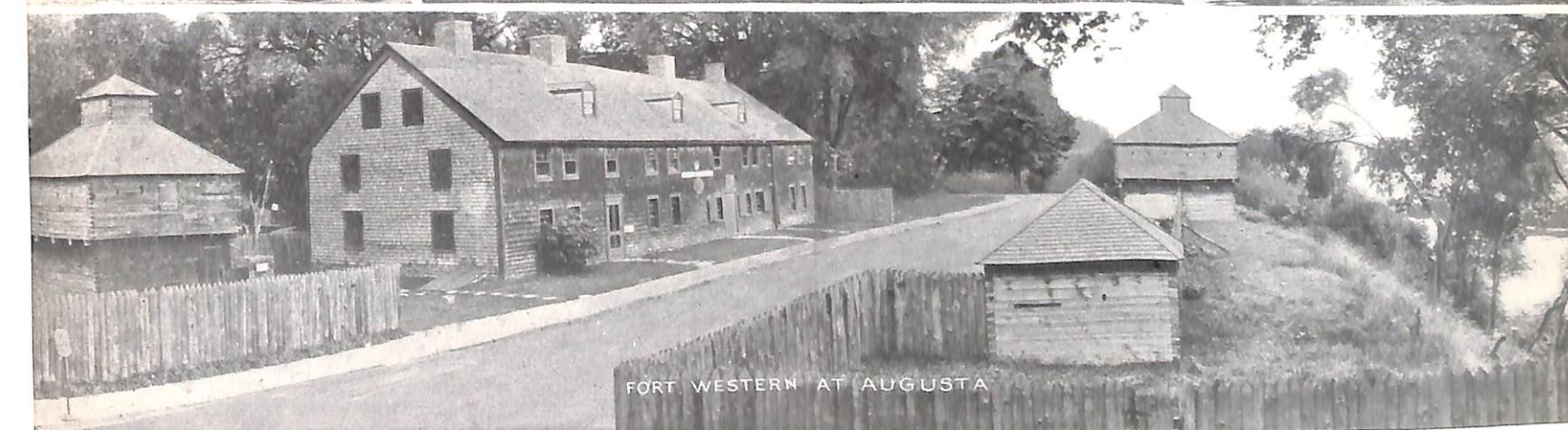
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RECOVERED Hugo Tatsch, whose work is well known to all informed Masons, both in this country and abroad, has recently been on the sick list. For six weeks, following an intensive program of work in which he had not spared himself, he had been obliged to "lay off." Now with health restored he is back at his labors collating and cataloging the extensive library of the Supreme Council of the Scottish Rite for the benefit of Freemasonry.

The services of such an intelligent Mason are needed. His work is of great importance. His friends, and they are legion, have missed him. Now with his return they are glad to see him once more active in and about the several archives of the fraternity.

OBITER DICTUM More and more must citizens of this country be grateful for the leagues of ocean that separate them from the seething whirlpool of European politics.

Here, while excitement as to national policy, or rather uncertainty regarding the absence of it, stirs people to impotent rage or contempt, the stage has not yet been reached where a spark may touch off a powder house. While our accomplishments (?) in the line of homicide and death upon the highway may be an impressive and disgraceful one, men and women and little children still may feel reasonably assured that the major calamity of war will be spared them. The daily dread of the deadly bomb from above is not yet among our worries.

* * *

Gratitude for many blessings is the proper spirit for Americans. With good neighbors to the north and south of us, and no ambition for lands or glory abroad, we should rest content in the direction of our domestic affairs—and these will prove in the next few months or years sufficient to fully occupy the efforts of the best minds in the land; for no one can, with equanimity, contemplate the tremendous burden of debt with its potentialities for later grave trouble which is being placed upon the United States.

In the present administrative acts lie the seeds of revolution—given encouragement these may yet bring us to a condition similar to that of Europe. For the present, however, we are reasonably safe from war, but any fatuous feeling that we are entirely immune is folly.

* * *

During the years of the *past* (or is it *current* depression) many things have come to pass which most

of the elder generation would say never could happen in this country. Change and decay lay all around. The bogey of radically altered social conditions has frightened the reactionary or conservative element out of his wits. Now, with a realization that nothing is permanent, these same individuals are inclined to bestir themselves to see what can be done in the way of preserving so-called American essentials—if for no other reason than that of self-preservation, which is something to the good—for any civilization remaining fixed or stationary without recognizing the changing needs brought about by altered economic conditions which are the inevitable result of growth in population, advance in science, depletion of nature's bounty or other vital factors, is bound to fall of its own weight.

EXPLANATORY The query sometimes is made as to why so many references are made in these columns to British Freemasonry. It deserves an answer.

In the first place our own Freemasonry derives from English sources, and the Grand Lodge of England is naturally looked upon as the mother Grand Lodge of the world.

In the gradual evolution of that body to its present status, covering the whole period from the inception of the Craft as it is known and generally accepted today, most of the problems confronting an eleemosynary and educational institutions such as ours have been met and to a greater or less degree solved—to the general satisfaction.

Further, that tight little island known as Great Britain contains a homogeneous population—from the best elements of which Craft membership recruits—with a peculiarly apt faculty for applying rules of good sense to the direction of Masonic government.

Freed from the complexities and inhibitions of a mixture of races such as that embraced in the great American "melting pot," Englishmen, broadly speaking, can and do bring to their Freemasonry a logical viewpoint which makes both for simplicity and harmony in government.

The history of English, or should it be said British, Freemasonry is singularly free from violent interruptions or incidents inimical to Craft fundamentals. Such departures from the traditional role are all part of a general forward progress over the centuries moving toward what is now admittedly the best pattern

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available. Obstacles to such progress have served as stepping stones.

If this is true, it is not difficult to understand why, having at heart always the best interests of the Craft in these parts, we choose to follow along the line of tried and proven experiment, gleanings therefrom for our friends and fraters such information as to precedent and procedure as may best benefit American Masons.

LIGHT An article in the MASONIC CRAFTSMAN for July 1936, yclept "Anglo-Saxon and Latin Freemasonry" by the editor of the *Chaine d'Union* of Paris, France, has been criticized by a distinguished member of the Craft in this country as tending to create the impression that in France a mere profession of "personal religion"—whatever that might be—entitled an initiate into the Grand Orient to all the rights and privileges of Freemasonry.

The author of the article in question makes out a good case for the superiority of Anglo-Saxon Freemasonry, and yet does not enlighten his readers as to the fact that because a belief in God is essentially necessary to any Anglo-Saxon becoming a Freemason and the Grand Orient of France not requiring this declaration, the Grand Orient as a consequence is not recognized by grand lodges in this country.

CRAFTSMAN readers, as intelligent Masons, may not need to be reminded of this, but in the interests of accuracy it is desired by these words to clear up any possible misapprehension on the score.

CHINA Negotiations are in progress looking to an adjustment of the jurisdictional difficulties in connection with the Philippine breach of last year whereby recognition was withdrawn to the new set-up in that country by the Grand Lodges of England, Scotland, Ireland and Massachusetts.

Hua Chuen Mei, American educated, at the Far East end, is handling matters with tact, and it is possible that in time the situation may be clarified to the point of reconciliation, but when the broken fraternal relations will again be resumed is as yet too indefinite to prophesy.

PEACE? THE CRAFTSMAN is complimented in the current issue of *The Masonic World* by its able editor, Joseph E. Morcombe, dean of American writers on Freemasonry, when in his editorial elucidations he sets forth, apropos our plea in behalf of world peace and the desirability of Freemasons the world over participating in a crusade in its behalf, the thesis that "the surest way to remove obstacles in the way of progress is with *steam shovels*, which are potent instruments within our use." Precisely, Brother Morcombe,—and while not caring particularly for the simile, it is just because we believe Freemasonry can be made to function as one of these same steam shovels that the suggestion is made.

It is generally admitted that War is the chief deterrent to human progress; it is a foul thing that feeds and thrives upon itself, and effort should be

made by every intelligent human agency to set forth the truth regarding it with the definite purpose of abolishing it, and substituting peace and the rebuilding of hope; to seek sanctuary in justice and in truth based on fair dealing and international solidarity.

As Mr. Stanley Baldwin, welcoming on behalf of the British Government, in Westminster Hall, the 4,000 pilgrims who came over from the recent consecration of the Canadian Memorial at Vimy, said:

"I am confident of this. If the dead could come back today, there would be no war.

"They would never let the younger generation taste what they did. You all tasted that bitter cup of war. They drank it to the dregs, and even after all those years the dead are doing their work.

"If the world—Europe and the world—can find no other way of settling disputes than the way of war even now, when we are still finding and burying the bodies of those who fell 20 years ago; if they can find no other way, the world deserves to perish."

We hold to the belief that no worthier objective than universal peace exists in the world today, and while realizing fully the difficulty of securing unified action on the part of the fraternity in this behalf—of projecting the full weight of the Craft into the scales—we also believe that by continually hammering away at the subject, some progress may be made, and to that degree at least a charge of Masonic passivity or infirmity of purpose avoided.

The cynic may scoff if he will—and in all conscience he has much reason to scoff; none the less it is abundantly evident that unless some way is found to prevent the devastating and soul-destroying effects of war by educational and economic means, those now living may yet witness the utter destruction of that thing called *civilization*, and those spiritual values upon which the human race has been nurtured and sustained during the past twenty centuries swept into chaos.

Primarily the god of War is a materialistic god. Take away incentive to profit and the curse of covetousness, and the victory is more than half won.

For which reason we propose to keep driving away at this vile thing in the hope of awakening the consciousness of our readers to the imminence of a very grave danger—to themselves and all they love best.

SPAIN Revolt in Europe spreads. Now it is Spain, and curiously enough, the Masonic fraternity is linked with it. General Mola, in command at Pamplona, has declared that "the anti-governmental movement has a strictly national character, directed by the generals, with the support of the people, to liberate Spain from Marxism and *Freemasons*, and all the internationals . . ." and General Franco, in command in Morocco, has said much the same thing.

From this latest obsession it can be seen how participation, however remote, in active politics, by Freemasonry, can bring down upon it the fulminations and wrath of its enemies.

No one supposes that Freemasonry, at least as it is known to us in this country and in England, has had any active part in the rebellion in Spain. It may well be that individuals high in political circles in that

country have become involved. The significance of the thing lies in the fact that Freemasonry in those countries which are today involved in the travail of the race is a shining mark for attack — and people will unfortunately be found to agree with General Mola, notwithstanding a paradoxical incongruity that the Roman Catholic church, one of the most strongly entrenched institutions in Spain, has probably suffered the greatest damage at the hands of the revolutionaries—and at the same time is considered to be one of the Craft's most potent enemies.

"TRAVELLING HOPEFULLY" So many people in the world are bent, so they tell us, upon arriving. They start with a vague ambition to succeed; they approach life with a nebulous idea about the importance of collecting money. So far so good. So fixed is their intention—and mayhap a very praiseworthy one—so anxious are they to place themselves upon a pinnacle, or "ivory tower" perchance, from which they can survey their fellow men, that they forget entirely that in order to arrive anywhere they must travel.

Robert Louis Stevenson evolved a sentence in which is contained a complete philosophy for the would-be

successful man or woman: "To travel hopefully," he says, "is better than to arrive." What a lesson is here for all of us who only know that we want to make a success! It shows so clearly that we must make the journey in the spirit of happy discontent. We must explore the fields on either side of our chosen road without dallying too long in them; we must catch the flying moment and get from it a "full sixty seconds' worth of distance run."

There are no flukes in this matter of arrival; there is no haphazard drawing of success from some magician's hat. Success depends ultimately upon the spirit in which we travel towards it. In fact, it is safe to go further and say that though it is well to keep one's eyes fixed upon the ultimate goal of his ambition, it is far more important to concentrate and get the very most in results and in the education of life from the trivial round of every day.

Would that every Freemason realized the importance of "travelling hopefully," for therein lies the secret of making his life a success, as much from his own point of view as from the standpoint of those with whom life brings him in contact. To "travel hopefully is better than to arrive," and the true success is to labor.

A Monthly Symposium

The Past Grand Master—His Place

The Editors:

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BOSTON

JOSEPH E. MORCOMBE
SAN FRANCISCO

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CHICAGO

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MILWAUKEE

THE GRAND MASTER'S PLACE

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston, Mass.

AMONG the veterans in Freemasonry, right up at the top stands the past grand master. Selected by his fellows for probity, integrity and proven devotion to the Craft, he has been the recipient of its highest honor—and there can be few higher in any field of human activity.



It would not be difficult to eulogize *in extenso* these devoted men, for they are deserving of great credit and praise for good work, for it is a foregone conclusion that no man can attain to the exalted office of a grand master unless and until he possesses outstanding qualities of administrative distinction and human understanding.

Grand masters are the elite of Freemasonry, and past grand masters an anchor of undoubted strength. What, then, is their place in the Craft?

Most individual Masons have comparatively small concern for the direction of the Craft. They meet in lodge and participate in more or less interested fashion

in the deliberations and activities of the smaller unit, with confidence in their leaders. They pay their dues and leave matters of broad policy and administration generally to someone else.

At the top this "someone else" is the grand master. He, during his term of office, comes in touch with such a variety of problems, often intricate and involved, requiring utmost delicacy, tact, and patience to solve, that the average man would be amazed at their ramifications and extent. By the very nature of his office the grand master is called upon to make decisions which no one else can make. His is the final word. By it he and his policies stand or fall. His is, in a sense, a lonely job, although of course he has the experience of the grand secretary and other staff officers to fall back upon for counsel and advice. It is to the everlasting credit of the great body of distinguished men who have risen to the great height of grand masters in Freemasonry, that they have, almost universally, discharged their difficult roles with high honor and distinction not only to themselves but to the fraternity.

When, therefore, a man steps down or rather out from the responsibilities of the office of grand master, he is better fitted for the ultimate councils of Freemasonry than any other, and those further duties which are less onerous perhaps, but equally impor-

tant, such as trusteeships and important committees are the logical place for him. To a very large extent his decisions in committee and his counsel, based upon a lifetime of Masonic service, influence and affect the policies of his Masonic jurisdiction to a considerable degree and in turn, by example, the whole Craft.

His place is with those men who have put Freemasonry where it belongs; among the chief existing instruments for the amelioration of social ills and the uplift of humanity through the search for Truth, which is embodied not only in the Masonic fraternity, but in the world outside.

THEIR PLACE IS JUST

WHERE WE FIND THEM

By WM. C. RAPP

Editor *Masonic Chronicle*, Chicago

THE place of past grand masters in the Masonic set-up may be easily visualized by observing the scenery at almost any grand lodge meeting. Here is a mental picture of what usually will be discovered:



On the right of the grand master, in the northeast corner, will be found a past grand master upon whose dependable shoulders rest the duty of guarding with strict fidelity the wealth hoarded in grand lodge exchequer, while across the hall in the southeast corner will be another past grand master ensconced in the comfortable chair of the grand secretary, who records with precision and impartiality all that takes place, proper to be written. In an anteroom or secluded corner there will be a group of past grand masters, solemnly pondering juristic niceties of grand lodge constitution, traditional landmark and modern statute, that there may be no deviation from the sacrosanct usages and customs laid down by the graybeards of the past. In another location there will be a similar group of past grand masters cogitating over problems of finance, carefully watching that no legal revenue is withheld and that none trickles out through dubious crevices. Somewhere around there will be a past grand master of studious mien who has spent many hours industriously scanning the proceedings of other grand lodges, in critical or commendatory mood, and who will submit his findings in a "review" which few will read. The remainder of the past grand masters, if they have not been assigned to other committees and positions, strut around on the dais, and it has been averred that some of them can strut sitting down.

Sounds like the political doctrine, "to the victors belong the spoils." Such is not the fact. It must be remembered that these past grands find lodgment in positions of trust and honor after they have completed their term of office as grand master, with all its opportunities for acquiring unpopularity and discredit. Even the tractable bunch of lodge representatives who sit facing the platform in the Grand East unconsciously have absorbed a fairly correct conception of

the merits and ability of past grand masters and follow their leadership accordingly.

In all seriousness, the knowledge, wisdom and experience gained by men who have been given the privilege of serving grand lodge as its highest officer invariably have fitted them in greater measure for continued service to the Craft than that possessed by the average member who has not had the benefit of such training. The character of the men who have worn the purple of the fraternity as a rule is of the highest excellence. Their judgment has been crystallized by the influence of the conservatism which is part and parcel of all grand lodges. Instances there may be where past grand masters have essayed the role of dictator, but they are exceedingly rare, and such power and influence as they may have acquired will generally be found to be recognition of superior ability, talent and service.

So the place for past grand masters in the Masonic set-up is just where we find them—pillars of strength, faithful in labor and tireless in service, with an abiding love and veneration for the institution to which they have contributed much and by which they have been signally honored.

QUESTION WORTHY OF DISCUSSION

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

"THE Grand Master — His Place in the Masonic Set-up?" The question thus propounded is one that has come to mind and frequently to discussion in many jurisdictions. Rather curiously as it may



seem, the inquiring student will not find past grand masters mentioned in the older constitutions of the Craft, nor in the later documents that have provided a broadened basis for the fraternity. They are brought in only by legislative action or are given place by custom. The distinguished brothers who are constituted permanent members of grand lodge are, after all, a modern addition to the Masonic set-up. And even in all that is available there is neither statement nor argument for bestowal upon these of any special prerogative, dependent upon the status of past grand master.

Again the question can only have meaning in North American Masonry. In no other important section of the fraternity is there a yearly output of those who have occupied the Grand East, permitting them, as permanent members, to become an important, sometimes all-powerful element of grand lodge.

We have, however, as a practical matter, to account for the past grand masters as a potent factor in grand lodges of the United States. The real inquiry can be simply stated thus: If without "inherent rights" and with no privilege beyond permanent membership, how have these brothers achieved to what is in many cases absolute control of grand lodges? The answer that comes easiest and is most plausible is that these individuals, having been tested in highest place, becoming familiar with conditions, problems and needs, are better fitted to advise and guide than those of lesser

experience. Collectively, these persons form an extra-official cabinet, and add immeasurably to the mental and moral resources of grand lodge.

For some of those thus privileged all this and more can be said. They measure up to the highest standards. Their labors have been valuable and their conduct admirable. Their native abilities and acquired knowledge of the Craft have been ever at the service of their brethren. Such true Masons are worthy of the highest honor, and will continue to hold the confidence and esteem of craftsmen.

But can it be said that all those who attain to the ultimate Masonic place, who are Ferris-wheeled, pitchforked or politically slid into such position, are paragons of learning and exemplars of righteousness? There is nothing in the installation service to change an ignoramus into a philosopher. Is the stupid man, who by accident or scheming has landed in the grand master's chair, to thenceforth share honor and responsibility on equal terms with those whose skill and rectitude has honored the Craft?

On other ground one might inquire who or what the past grand masters represent. We are told that grand lodge is a representative body. Further, it is of our boasting that all power resides in the sitting officers and the masters and wardens assembled. The various committees, erected to expedite business and to prepare matters for intelligent action, are supposed to be chosen from the body itself. If in some of the jurisdictions it is the practice to staff the more powerful committees, which control policy, almost wholly from the permanent members, there is no real representative government.

This subject would lend itself to extended discussion, and might be profitable and enlightening as serving to deflate certain claims that cannot be substantiated. The result of unbiased inquiry would likely show the upbuilding of a power not contemplated in the plan of Masonry, that has developed through the years because of the ignorance and indifference of the true representatives of the Craft—the masters and wardens of the constituent lodges.

COULD NOT DO WITHOUT THEM

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

THERE are two distinct schools of thought as to the future usefulness (or uselessness) of a grand master after he has completed his term of office and has achieved the honor of a "Past Grand." One

school argues with vigor and some logic that, having served his appointed purpose in life, the official in question should be quietly and painlessly placed on the shelf, of oblivion, as are other quaint and interesting antiques, to be dusted off occasionally for the inspection of a curious and interested public.

Another school, with far more vigor and less logic, vehemently insists the particular species of Mason should be retired for good and all to the attic of remembrance to



which former vice-presidents, forgotten heroes and last year's license plates are usually relegated.

A third school—consisting largely of the past grands themselves—are of the firm belief their outstanding mental abilities and self-confessed oratorical pre-eminence should be utilized by grand lodge to head all important committees and decide all vexed problems; in fact, to be constituted as the Hierachy and general Amen corner of Freemasonry in their respective jurisdictions. Fortunately for Masons and Freemasonry in general, this third school seems to be waging a losing fight.

Now that we've had a little fun with the past grands, let's consider seriously for a moment the question under consideration.

To become a past grand master in any American jurisdiction, a man must have given from 10 to 15 years of service to Freemasonry. He must have faced problems of policy and administration both in his lodge as well as in the wider sphere of grand lodge. He must have read and studied the philosophy of Freemasonry as well as its jurisprudence and its symbolism. He is an educated Freemason, learned in its history and its traditions. He must also have learned to think for himself—a rare accomplishment.

Such a man, in the very nature of things, must have some distinctive place in the Craft, even though his official term be over. Learned in administrative affairs, experienced in governing, skillful in meeting delicate situations and with a wide understanding of human nature, the past grand master must, of necessity, be a tower of strength to his successors in office, his judgment and experience a support to their administration. Usually it is this bond of devoted Freemasons who form the nuclei around which the Craft centers.

There are instances, unfortunately, when some past grand masters seem unable to forget that their terms of office have expired. They seem unable to comprehend that theirs is no longer the deciding voice, or they cannot realize their own changed status following the election of a successor.

These instances are rare, however, and the past grand master usually accepts his new standing with resignation—if not with gratitude. If his abilities are drafted for service as chairman of some committee or in a similar useful capacity, he usually continues giving to his beloved Craft his best service in that same spirit of self-sacrifice which originally marked him for advancement.

Freemasonry could not well do without its past grand masters.

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THE THREE TEMPLES AT JERUSALEM

By B. A. SMITH, LL.D., P.M.

[EDITORIAL NOTE: The following is a condensation of a very interesting article recently read at a meeting of St. Claudius Lodge, No. 21, F. & A. M., Paris, France, and which comes to us through the courtesy of one of its members. St. Claudius has no connection with the French bodies not recognized in the United States.]

As members of the body of Pure and Ancient Masonry, consisting of three degrees only, including the Royal Arch, as laid down in the Book of Constitutions, we are naturally interested in the First and Second Temples, and the Third Temple is the one which leads us to the earlier buildings.

Of the Third Temple the double gates on the south side of the platform are still in situ; these are about 450 yards from the Haram enclosure, which helps to identify the site definitely, and as this was on the same site as the earlier ones, approximately, we owe our identification of the situation of the more important buildings, from our point of view, to the more recent one, with which we are less concerned.

The First Temple was built under King Solomon, the Second under Zerubbabel and the Third under Herod, this last being the one referred to in the New Testament.

Little need be said here about the Third Temple and it may be well to dispose of it before dealing with the two which more closely concern us.

Herod was only of the Jewish faith. He was not a Jew by race, but Idumaeon, and his life had not been such as to endear him to his people.

He may be briefly described as a handsome, well set-up man, but no gentleman.

In his youth he was summoned before the Grand Sanhedrin for killing Hezekiah, a brigand who overran Jerusalem, but who was a priest, though a renegade one.

Herod had captured Jerusalem with the aid of Roman troops and had had assassinated forty-five members of the Sanhedrin who opposed his claims, and confiscated their possessions; He had his eldest son put to death for plotting, with the consent of Augustus Caesar, and had a habit of removing possible rivals and also currying favor with Rome.

Augustus is said to have remarked, when granting permission that the son should be slain, that it was better to be Herod's swine than Herod's son.

He had ten wives and murdered one of them, and ordered that the leading men of Jerusalem should be slain at his own death in order to make sure that the mourning in the city should be real.

These few examples of his actions show that the Massacre of the Innocents was merely an episode in the life of a consistently bad character, and it will be appreciated that he was not a popular monarch for his own sake and, in a community where the religion was bound up with the race, he was a mere foreign convert.

In order to impress the people with his extreme orthodoxy and passionate attachment to racial and religious traditions, he determined to rebuild the great national temple on the revered traditional site and, as he was Herod, one of the typical parvenus of history, this new temple was to be bigger and more gorgeous than even the grand original.

The building of this temple has points of great interest:

(1) It was on the original site, according to tradition.

(2) Again iron tools were not used in the erection of the true church portion and the stones were cut and squared at the quarries.

(3) The stones for the Holy of Holies were at no time touched with iron.

(4) A body of 1000 priests was trained to do the building of the temple proper, as distinct from the great courts and adjoining buildings, and they all worked in sacerdotal garments in order to make the smallest part of the structural work a kind of religious observance.

It took eighteen years to build the Temple and another sixty-two years to extend and beautify the courts and attached buildings.

The whole of the remains of the Second Temple were pulled down except the platform, which was enlarged.

It was started about 20 B. C., and was finished about A. D. 60, and was destroyed A. D. 70 by fire, said to have been started by a Roman soldier contrary to the orders of Titus, who had just captured Jerusalem.

Between the destruction of the First Temple (King Solomon's) which is the one which concerns us most in Craft Masonry, and the erection of the Second Temple (Zerubbabel's) which concerns us in the Royal Arch, there was a considerable work undertaken by Josiah in repairing the First Temple about 726 B. C., and in Ireland you find that the Royal Arch concerns itself with this work, whereas in all the other constitutions it is Zerubbabel's Temple.

King Solomon's Temple was completed about 1005 B. C., and the earliest authorities are silent as to its actual site, but we can now say that it is generally acknowledged to have stood along the crest of the eastern hill of the three main hills which form Jerusalem, with the Temple itself at the highest point, as Josephus expressly says.

Josephus was a famous Jewish historian, but he was not born until A. D. 38, so he could only speak from records not since discovered or from personal knowledge that Herod's Temple was on the original site according to accepted tradition.

It is more than probable that Solomon's Altar of Burnt Offering actually stood on the Rock at the top of Mount Moriah over which the Moslem Dome of the Rock now stands.

The Talmud says that the Rock was exposed in the Holy of Holies, but again we must remember that the

Palestinian and Babylonian Talmuds both started no earlier than the second century A. D.

This sacred Rock (the Sakhra) is traditionally the threshing floor of Araunah the Jebusite, where David offered up the mediatorial sacrifice, and it is also traditionally the spot from which Mahomet ascended to Heaven.

We therefore have pure oral tradition as to the site, a confirmation of which tradition is the Wailing Wall of the Jews, situated near the southwest corner of the Haram enclosure, still revered as the only surviving portion of Solomon's Temple; actually this may have been part of the wall surrounding the platform which comprised the Temple precincts.

We have the statement of Josephus, a reliable authority as far as his information went, in the first century and the statement in the Talmud in the second or third century, the latter a valuable confirmation of the tradition existing at that time.

Apart from these, however, there seems good grounds for supposing that this Sakhra was a sacred spot of long standing even in the time of Solomon and therefore a likely place to choose.

Over Sakhra is built the Moslem Dome of the Rock; this is not a Mosque as the great Mosque of Omar is nearby.

The Sakhra is about the centre of the Haram enclosure or sanctuary, which is about thirty-five acres in extent and roughly levelled, partly by filling up and partly by vaulting of various periods.

The Mosque of Aksa is in the S. W. corner of the Haram, and that of Omar is in the town to the west of the Haram.

Mr. Ferguson has endeavored to show to his own satisfaction that the Sakhra is also the situation of the Holy Sepulchre and that the Dome was built over it by Constantine: our learned brother Sir Charles Warren, first Master of the Quatuor Coronati Lodge, has very effectively dealt with this suggestion.

If it was, as seems certainly the case in the middle of Herod's Temple, one can hardly imagine a more unlikely spot for the Holy Sepulchre, which seems most probably to have been where it is most commonly supposed to have been and where Helena's church was built over the traditional site in Constantine's time.

The actual model of the Temple is unknown, but it was probably on the Egyptian plan, tallest in front to the East, and descending in three steps of roof toward the West. The information given in the Old Testament is conflicting as to measurements at times.

As the Jews themselves were a pastoral and rather nomadic race, they had no style of their own and probably copied Phoenician or Egyptian styles and employed foreign craftsmen. Phoenician masons were the most likely to be employed, but the Egyptian styles would be those known best to the Jews themselves.

We have a parallel in Solomon's Navy (1 Kings 9.26) which necessitated the collection of trained seamen, which of course the Jews did not possess.

Gould records that Emmanuel Deutsch came to the conclusion that the Masons' marks on stones discovered at Jerusalem were Phoenician quarry signs, similar marks being found at Sidon.

It must be borne in mind that there were courts and

administrative buildings, as well as the Temple proper, and a palace also.

The palace is said to have taken twice as long to build as the Temple, as far as the actual erection of the structure is concerned.

We must visualize the whole thing as something comparable to a Cathedral Close, with ecclesiastical residences and offices around and the Cathedral itself in the middle, the whole surrounded by a wall something after the style of the Close at Salisbury (England).

The great main entrance doors and hall were facing East and it was here that the two freestanding brazen pillars, called Jachin and Boaz, were placed.

They probably did not support the roof at all, but stood clear, a common type of temple architecture in Phoenicia and Western Asia as proved by later reproductions on coins.

The entrance to the Middle Chamber was definitely on the South side, it would hardly have been in the magnificent entrance hall in any case, so many T. B.'s which show the staircase just past the pillars, are obviously wrong.

It will be remembered that the First Temple was modeled on the Tabernacle, all measurements being doubled, and was probably in three parts as to ground plan: the Porch or Entrance Hall the Sanctuary and the Holy of Holies: this last would probably have been a double square as to ground plan with the altar a double cube, a tradition older than Egypt probably.

Lodges should have a floor which is a double square in form and in Scotland and Ireland the pedestal is a double cube in the centre, just as the old altars were.

The Temple was built due East and West because it was in all respects like the Tabernacle which was so placed by command of the Most High, and our lodges are theoretically so placed for the same reason. This is the third and grand reason which you will find in the lectures.

The Temple was started about 1050 B. C., so it took about forty-five years to complete: distinctly seven years and upwards. It was finally destroyed about 588 B. C.

The name of the Chief Architect and our own traditional history form as difficult a puzzle as the question of the form of the Temple itself.

The Bible says nothing of Hiram Abif and nothing of the death of anyone of importance during the building. In Kings we read of Adoniram as being set over the woodcutters (1 Kings 5.14) and Hiram of Tyre, a widow's son and distinguished from Hiram, King of Tyre (1 Kings 7.13 and 14) who was a skilled metal worker, not an architect at all. Josephus says that he was an eminent architect, over and above his fame for working in metals, but Josephus was not born until more than 1000 years after Solomon's Temple was built.

We are expressly told (1 Kings 7.40) that Hiram made all the lavers and basins for the completed structure and "made an end of doing all the work that he made King Solomon for the house of the Lord," which is not much warrant for any idea of his death before the fabric of the building itself was finished.

In Chronicles we read that Hiram, King of Tyre,

sent to Solomon "a cunning man, endued with understanding, of Hiram my father's" (2 Chrons. 2.13) and he is said to have been the son of a man skilled in all branches of work required in the structure: later on (2 Chrons. 4.11) this man is referred to as being named Hiram himself, and again it is said that he finished the work that he was to make for Solomon.

"Abif" is a word meaning "father" and may well be a title of respect or even a different reading of the words in 2 Chrons. 2.13 quoted above, but it seems quite clear that Hiram or Hiram was a very important man in the construction of the finished and decorated Temple and that he survived the completion.

Again in 2 Chrons. 4.16 there is a reference to "Hiram his father" and there is a suggestion that this means that Hiram the son finished the work begun by Hiram his father who had died before the completion. I submit that the Jewish traditions as to the circumstances and proceedings attending the erection of that structure could not omit a reference to any such striking incident had it in fact occurred.

Hiram cannot be confused with Adoniram, who was over the Levy at Lebanon, and we admit that Adoniram survived the completion of the building in any case. (1 Kings 5.14).

There may be some confusion of ideas apart from that admission, because Adoniram may well be the same as Hadorem, who was over the Tribute after the completion of the Temple, but was killed later (2 Chrons. 10.18).

We have, in common with many past and present creeds and customs, traces of Solar Cult ceremonies—as for instance that all perambulations are made the way of the sun—for that matter the port is always passed that way too—and the Hiram legend has a distinct Solar Cult Flavour: indeed such similarities lead some enthusiastic persons to suggest Mithraism and the Mysteries of Isis as stages in our direct descent from the earliest but one of all religions.

The fact is that we do not know when the Hiram Legend started, though we have no recorded evidence of it before the first half of the 18th century, but it has the appearance of an operative superstition amplified.

Deaths are recorded in connection with the building of Cologne Cathedral and others, while in this country we have the Prentice Pillar at Roslin and the Prentice Bracket at Gloucester, which were masterpieces qualifying their creator for Fellowship and signifying his death as a Prentice and re-birth as a free and full Fellow or Master.

Of course the allegory of death and re-birth is as old as the Solar Cult with its daily death and resurrection of the Sun and has persisted to this day, while the offering of a human sacrifice in the construction of any great building continued till the Middle Ages

and even now persists in the form of a superstition that the erection of any superb edifice demands the life of one man at least during the building. In India quite recently there was trouble with native workmen who declared that some of their number had been killed and buried in the building to insure its completion.

Probably our traditional history owes more to the old operative superstition than anything else, but the allegory is a common one in religions.

In some English Bibles in the first half of the 16th century the words "Hiram Abif" and "Hiram Abi" were used, as Gould tells us, but the ancient M. S. Charges do not show any reference to the legend prior to the 18th century.

It seems probable, from the fact that the two things seem first to appear together in the first half of the 18th century, that the Hiram Legend and the sequel in the R. A. ceremonies were evolved together: it seems fairly well evidenced that the R. A. started them and it is difficult to see how that could be worked without some such legend to precede it.

Gould suggests that the origin of the legend itself may be found as far back as the 14th century.

The Compagnonage in France had a similar legend which may have been imported by members who were also Freemasons at a late date, though Gould gives good reasons for thinking otherwise.

Zerubbabel completed his Temple about 515 B. C., Herod said it was smaller than Solomon's, though on the same site, but it seems probable that the Temple itself was about the same size though undoubtedly inferior to Solomon's.

Some of the previous vessels taken by Nebuchadnezzar were restored, but the pillars had been broken up: the Ark was burnt and no one dared build another, so the Second Temple lacked the Ark: the Sacred Fire and the Shekinah, the Holy of Holies remained empty.

The Second Temple was built under adverse circumstances, the Jews were poor after their Babylonish captivity, surrounding Kings put difficulties in their way, Cyrus and Darius fixed limits to its size, and the soldier builders, in the words of Nehemiah 4.17, on the building of the City Wall, every one with one of his hands wrought in the work and with the other held a weapon, against the unprovoked attacks of their many foes.

The wall had to be built first so that the actual temple builders had some protection.

It was probably built on the massive foundation courses of the First Temple still in situ and the Levites were entrusted with much of the work, just as Herod had priests trained for the work on his building.

The altar was set up first and the foundations were laid after, as we find recorded in Ezra 3, work started about 536 B. C., and it took about 21 years to complete.



"A MAN IS HIMSELF PLUS WHAT HE READS"

More persons receive than give, talk than listen. More read than compose. A majority of readers prefer fiction to fact. Some historians indulge that bias, at the expense of accuracy. Called to account, they cite the absence of records in defense of their fancies; quoting the rule that one guess is as good as another.

Scholars, researchers, are more rigorous, less shifty. They, too, bewail the dearth of records, recall that the State Paper Office in London was opened in 1578 only. To show that record-keeping as now understood is a comparatively new practice.

Freemasons, for reasons of their own, were doubtful of the utility of records, backward in availing the benefits to be derived. In common with all rational men, they have reason to regret the consequences of time, ignorance and devastating war. And the failures of tradition when the instructive tongue lacked persuasion, or the ear attention, and the heart went empty away!

In May, THE CRAFTSMAN presented a story, incidental to Massachusetts Masonic history, from its nature "Not to be found in the Proceedings." Since its publication, the *amicus humani generis*, whose act inspired the relation has passed upon it. With a consideration equal to that of a professor of geometry who viewed his pupil's demonstration and said: "Correct to all intents and purposes." Let me therefore rest content.

The tradition still obtains among American Noarchites that their British brethren are *Bright* Masons; be they in Craft or Mark lodge, Royal Arch chapter, a preceptory of the Temple or a body of the Accepted Rite. The tradition will withstand investigation.

Britons, Englishmen in easy speech, are friendly people, prevailingly agreeable. The amiability of the travelled Briton is beyond the reach of art. He is proud of the amenities of life in London and the provinces, though he may have passed years in the wide spaces of the Empire. The joy of "home" coming he knows as the last and great reward which comes for every kind of personal occupation, the goal of official service. Men of his kidney are predisposed to assist temporary residents in London to a part of its benefits.

American Masons, whether visitors, joining members or takers of degrees, have one recollection of their British brethren. An admiration for the dignified work, the intimate fellowship in the small lodges, and the sincerity pervading the pristine procedure at table-lodges.

A rather unusual book now in hand renews these impressions. The title may lack predictive assurance: *Authors' Lodge No. 3456 Transactions Vol VI London 1935*.* But "the book is bound in red, the distinguishing color of Capitular Masonry." And the dedication is calculated to arouse interest, though by training or by nature the mind be distrustful of the memorial superlative.

"This Volume has been produced as a Memorial to the late Bro. Algernon Rose, P.A.G.D.C., P.G.St.B. (Royal Arch), Founder, Father, and Preceptor of the Authors' Lodge and Chapter; Friend of every Brother

and Companion; a master of the Ritual, and a perfect Freemason, practising outside the Lodge and Chapter all that he had learned and taught within. *Wine and Music rejoice the heart, but the love of Wisdom is above them both.*"

One wishes to be certified that such large dimensional claims are within compass and have warrant.

The Authors' Club in London, founded in 1897, is representative of English culture. For some years following its "reconstruction" in 1908, Brother Algernon Sidney Rose was its honorary secretary. He brought the Club dinners into being; they have gained world-wide renown. His exemplary influence without and within the Craft attests by its universality the reliance placed upon his great moral force, of which his unassuming manners were lenitive.

An extension of his musical interest led Brother Rose to be a founder of the Westminster Orchestral Society, and honorary secretary for sixteen years. Another side of his nature found its outlet in twenty-two years of service as a Volunteer, earned him a Majority, and on retirement the Volunteer Decoration.

In 1885 he was initiated in the Queen's Westminster Lodge, 2021; and in 1889 joined the Lodge of Asaph, 4076. His active work began with the founding in 1910 of Authors' Lodge, of which he was master in 1912, and secretary for the rest of his life. He was exalted in St. Leonard Chapter (Royal Arch) No. 1766, in the year last written, and First Principal in 1914. That year Authors' Chapter saw consecration, and he was First Principal of it in 1916. Full details of his sixteen or more affiliations are set forth in the Memorial.

His work as an author was considerable; books of note as musical literature, to the Transactions of Authors' Lodge, of Dorset Masters' Lodge, of the Leicester Lodge of Research; and those of Pastmasters' Lodge, 180, New Zealand, beside. His manual, *The Director of Ceremonies*, is deemed indispensable to emulative Masons. As added activity he was one of the Correspondence Circle of the Quatuor Coronati Lodge.

The convocations of Authors' Chapter are held at the Masonic rooms of the Monico Restaurant, Piccadilly, London, W. The Roll Call numbers seventy, some of the Companions "residing in California, Australia, Wales, France, South Africa and Brazil. . . ." "The flourishing condition of Authors' Chapter in no small measure (being) due to its voluntary restriction, limiting candidates to members of the Authors' Club and Lodge." The Masonic, civic and literary services of each, as indicated, cause one to desire a more complete knowledge. Of men whose authorship covers the wide scope, suggested by the random selection of: Bro. Wilmshurst's *Meaning of Masonry*, Bro. Spalding's *British Banking*, Captain Rattray's *Hansa Folklore*, Colonel Sherwood-Kelly, V. C.'s *Military Operations in Russia*, and Dr. Thurston's *Aeronautics*?

The Memorial is divided into parts. The first, beside an account of Authors' Chapter in a resume of the records, gives the reports of the more notable convocations that originally appeared in the "*Free-*

masons Chronicle." Brother Rose and his Companions are displayed as "keen students of the history and symbolism of Masonry."

Part II is made up of some of the special lectures given in the chapter. We observe the brethren as they approach Freemasonry along old and new avenues with active intelligence.

About twelve addresses have been selected. They are revelatory of Freemasonry in its spiritual and historical aspects. Beginning with a History of the Royal Arch by Companion A. F. Calvert, the author-editor, which sustains his reputation as a historian and researcher. The first P. Z. of the chapter, he has been Scribe E. since 1917, and this book testifies to his love for his late Brother Rose and the Craft.

Among the "Chips from the Quarries" at the end, and in the main divisions, the reader turns up gems of information. Such as Brother Calvert's own discovery that "the famous portrait of Anthony Sayer had been built up after his death"; and that, so far from its date being proved by the apron, "the picture as actually painted was without an apron."

Professor Plummer's presentation of the connection of the Royal Society with the Craft and Royal Arch in the 18th century; and of an early connection with Oxford (Hart Hall) that is still subsisting.

The relation of Bristol R. A. working to the ceremony of the Veils, the Mark and to colonial and pres-

ent day work in the U. S. A. as they group together.

Those Massachusetts brethren who long for uniform work should ponder the statement that: "Comp. Arthur Cunningham, P.A.G.D.C., animadverted upon certain suggestions made to standardize the working in Lodges and Chapters. His belief was that so long as the fundamentals were adhered to, it served no purpose to attempt altering words and actions which had been customary for untold years."

And best of all, to learn from this record, that a visiting brother edited the chapter by vouching for the fact that Dean Brownrigg (sometime 3d Grand Principal) "had the distinction of having been the first boy at Eton to wear sidepockets to his trousers."

Brother Algernon Rose died September 16, 1934. On the 19th of December, as a mark of respect to him, A Chapter of Sorrow was constituted. W. F. Spalding, S.W., Principal Sojourner, called him: "that fine old English gentleman, Worshipful Brother Algernon Rose, who, metaphorically speaking, stood head and shoulders above the world's Freemasons, both in his knowledge of the craft and the Royal Arch, and in living the life of a Freemason as it ought to be lived."

These words, combined with the Lodge, and Chapter, and with the Volume for which they are sponsors, form a remarkable tribute to a Brother of rare worth.

"A man is himself plus what he reads!"

(signed) EVERTON HALL, M.B.H.M.A.

TRADITION AND HISTORY IN MASONRY

In the ritual and the usages of Freemasonry there are two kinds of statements which are continually presenting themselves to the inquiring student, and which sometimes are coincident, but much oftener conflicting in their character. These are the historical and the traditional, each of which belongs to Freemasonry as considered in a different aspect.

The historical statement relates to the Institution as we look at it in an esoteric or public point of view; the traditional refers only to its esoteric or secret character. Thus, when we are treating of Freemasonry as one of the social organizations of the world, as one of those institutions which have sprung up in the progress of society, and when we are considering what are or were the influences that the varying conditions of society produced upon it and what influences it has reciprocally produced on these varying conditions, we are then attempting to solve a historical problem and we must arrive at the solution in a historical method and not otherwise. We must discard all speculation, because history deals only in facts. If we are treating the history of a nation, we should assert nothing of it as historical that could not be traced to and verified by its written records. All that is conjectured of the events that may have occurred in the earlier times of such a nation, of which there is no record in contemporaneous or immediately subsequent times, is properly thrown into the dim era of the prehistoric age. It forms no part of the authentic history of the nation and can be dignified at its highest value, with the title of prehistoric speculation only.

which claims no other credence than that which its plausibility or its probability commands.

The possibility or the probability that a certain event may have occurred in the early days of a nation's existence, but of which event there is no record, will be great or little, as dependent on certain other events, which bear upon it and which come within the era of records. The event may have been possible but not probable, and then but very little or no importance would be given to it and it must at once be relegated to the category of myths. Or it may have been both possible and highly probable, and we may be allowed to speculate upon it as something that had exerted an influence upon the primitive character of the subsequent progress of the nation. But even then, it would not altogether lose its mythical character. Whatever we might predict of it would be only a plausible speculation. It would not be history, for that deals not in what may have been but only in that which actually has been.

Voltaire, in his life of Charles XII, said: "Incredulity was the foundation of history." Years passed before the axiom in all its force was accepted by the learned. But at length it has been adopted as the rule of all historical criticism. To be credulous is not to be unphilosophical, and scholars accept nothing as history that cannot be demonstrated with almost geometrical certainty.

Neibuhr began by shattering all faith in the story of Rhea Sylvia, of Romulus, and of the maternal wolf, which, with many other incidents of early Roman his-

tory, were consigned by him to the region of the mythical.

In later times, the patriotic heart of Switzerland has been made to mourn by the discovery that the story of William Tell and of the apple which he shot from the head of his son is nothing but a medieval fable which was common to a great many other countries, and the circumstances of which, everywhere varying in details, still point to a common origin in some early myth.

The same rules of critical analysis which are pursued in the separation of what is true from what is false in the history of a nation should be applied to the determination of the character of all statements in Masonic history. This course, however, has not generally been pursued. Many of its legends are unquestionably founded on a historical basis; but quite as many are made up of a mixture of truth and fiction, the distinctive boundaries of which it is difficult to determine; while a still greater number are altogether mythical with no appreciable element of truth.

And yet, for over two centuries, all of these three classes of Masonic legendary lore have been accepted by the great body of the fraternity, without any discrimination, as faithful narratives of undoubted authenticity. It is this liberal acceptance of the false for the true, and this ready recognition of fables for authentic narratives, which have encouraged imaginative writers to plunge into the realms of absurdity instead of confining themselves to the domain of legitimate history, which has cast over Masonic history an air of romance. Unjustly, but very naturally, some scholars have been led to reject all of our legends in every part as fabulous, because they found in some the elements of mendacity. But, on the other hand, the absurdities of legend-makers and the credulity of legend believers have, by a healthy reaction, given rise to a school of iconoclasts to whom I shall directly have occasion to refer and which sprang up from a laudable desire to conform the principles of criticism which are to govern all investigations into Masonic history to the rules which control profane writers of history.

As examples of the legends of Masonry which have tempted the credulity of many and excited the scepticism of others, I may cite that almost universally accepted legend—universal except with the iconoclasts—which attributes the organization of Freemasonry, in its present form, to the era of the building of King Solomon's Temple—the story of Prince Edwin and the Grand Lodge, congregated by him at the City of York, in the tenth century—and the theory that the three symbolic degrees were instituted as distinct Masonic grades at a period long anterior to the beginning of the eighteenth century. These statements, still believed in by all Masons who have not made the history of the Order an especial study, were, until recently, accepted by prominent scholars as veracious narratives.

But now comes a new school of Masonic students, to whom, borrowing a word formerly used in the history of religious strifes, has been given the name of "iconoclasts." The word is a good one. The old iconoclasts or image breakers of the eighteenth century demolished the images and defaced the pictures

which they found in the churches, led away by erroneous but still conscientious views, because they thought the people were mistaking the shadow for the substance and were worshipping the image instead of the Divine Being whom it represented. And so, these Masonic iconoclasts, with better views, are proceeding to break down the intellectual images, which the old and unlearned Masons had believed for their veneration. They are pulling to pieces the myths and legends, whose fallacies and absurdities and anachronisms had so long cast a cloud upon what ought to be the clear sky of Masonic history. But they have tempered their zeal with a knowledge and a moderation that was unknown to the iconoclasts of religion. These shattered the images and scattered the fragments to the four winds of heaven. Not so have the Masonic iconoclasts performed their task. They have shattered nothing, they have destroyed nothing. When in the course of their investigations into true Masonic history, they encounter a myth or a legend, replete, apparently, with absurdities or contradictions, they do not consign it to oblivion, as something unworthy of consideration, but they dissect it into its various parts; they analyse it with critical acumen; they separate the chaff from the wheat; they accept the portion that is probable, and, perhaps, confirmed by other collective testimony, as true, and as a legitimate contribution to history; what is undoubtedly fictitious they receive as a myth, and either reject it altogether as an unmeaning addition to a legend, or give it an interpretation as the expression of some symbolic idea which is itself of value from a historical point of view.

Masonic writers pursuing their researches into the early history of Freemasonry do not reject the events recited in the old legends which have certainly happened, because in the same legends they find also mythical narratives. They do not yield to the general tendency to repudiate the earlier part of history, because of its evident inaccuracies, and the marvellous element generally combined with it. It is in this way, and in this way only, that early Masonic history can be written. Made up, as it has been for centuries past, of a commingled tissue of historical narrative and legendary invention, hitherto it has been read without judicious discrimination. Either the traditionary account has been accepted as a whole as historical, and thus numerous errors have resulted, or it has been rejected as a whole as fabulous, and hence equally numerous errors have been the consequence.

Thus two schools have been formed, one of gross credulity and the other of gross scepticism. Between these two parties, each of which is actuated by an intemperate zeal, come the iconoclasts, scholars, who calmly and dispassionately seek for truth only. These disavow, it is true, the authenticity of the temple legend in its present form. They deny that there is any proof, which a historian could by the rules of criticism admit as evidence, that Freemasonry was organized at the building of the temple, and hence they look for its origin at some other period and under different circumstances. But they do not reject the temple and the myth connected with it as wholly unworthy of consideration. On the contrary, they respect this legend as a symbol, and one whose impor-

tance can not be overestimated. They trace its rise in the Old Constitutions; they find it plainly and significantly alluded to in the Legend of the Craft; and they follow it in its full development in the modern rituals. They thus recognize the influence that the story of the temple and its builders—feeble though it may be—has exerted in the construction of the order, and thus they feel no disposition to treat the legend with contumely.

Knowing what an important part the legends and

symbols of Masonry have played in the progress of the Institution, and how much its philosophic character is indebted to these myths and symbols for all that is peculiar to itself, they devote their literary energies, not to the expurgation of this legend of the temple, but to the investigation of how and when it arose, and to what is its real meaning as a symbol. And thus they are enabled to add an important item to the mass of true Masonic history which they have been accumulating.—Bro. Albert G. Mackey, *M.D.* (1878).



AUGUST ANNIVERSARIES

General Richard Caswell, Revolutionary officer and Governor of North Carolina (1776-80; 1785-88), was born in Hartford (now Baltimore) County, Md., August 3, 1729. In 1788 he served as Grand Master of the Grand Lodge of North Carolina.

Jeremiah Van Rensselaer, Ensign and Paymaster during the American Revolution, and in 1776, master of Masters Lodge No. 2, Albany, N. Y., was born in New York State, August 7, 1738.

General Philip Van Cortlandt, who served in the Revolution, and accompanied General LaFayette on his tour of the United States in 1824, was born in New York City, August 21, 1749, and was initiated in Solomon's Lodge No. 1 of that city, August 8, 1777.

Walfgang Von Goethe, famous German poet, and member of Amalia Lodge, Weimer, Germany, was born at Frankfort-on-the-Main, August 28, 1749.

The Prince of Wales (later King George IV) was born at St. James' Palace, London, August 12, 1762, and became first master of Prince of Wales Lodge in that city, serving from 1787 until 1820.

John Brooks, who aided General von Steuben in training the Continental Army, and who served as Governor of Massachusetts for six terms, was initiated in American Union Military Lodge, August 28, 1779.

John Blair, first Grand Master of Virginia (1778), and a member of the convention that framed the United States Constitution, died at Williamsburg, Va., August 31, 1800.

Dr. Robert Morris, Grand Master of Kentucky (1858), and founder of the Order of the Eastern Star, was born near Boston, Mass., August 31, 1818.

George C. Perkins, Grand Master of California (1874), Governor of that state (1879-83), and later United States Senator, was born at Kennebunkport, Me., August 23, 1839.

Count Goblet D'Alviella, Grand Commander of the Supreme Council of Belgium, and Member of Parliament, was born in Brussels, August 10, 1846.

General Jose De San Martin, "Great Liberator from Spanish rule of the Argentine and Chile," and who organized the first Masonic Lodge in Peru (1821) after having served as "Gran Presidente" of the Grand Lodge of Buenos Aires, died at Boulogne, France, August 17, 1850.

Marcelo H. Del Pilar, "Father of Filipino Masonry," was born, August 29, 1850, at Bulacan, P. I. He secured authority from the Grand Master of Spain to organize Filipino lodges in the Islands.

Dr. Henry Suzzallo, distinguished educator, and a member of the Scottish Rite Bodies in Seattle, Wash., was born at San Jose, Cal., August 22, 1875.

W. Frank Pierce, Grand Master of California (1909), who at the time of death was Grand Chancellor of the Mother Supreme Council, was exalted in Oakland (Cal.) Chapter No. 26, R. A. M., August 14, 1882, later serving as High Priest.

Edward C. Day, Grand Master of Montana (1897-98) and past grand prior of the Mother Supreme Council, was initiated in Livingston (Mont.) Lodge No. 32, August 15, 1891.

Benjamin F. Tracy, Secretary of the Navy under President Harrison (1889), and a member of Friendship Lodge No. 153, Owego, N. Y., died August 6, 1915.

Admiral Robert E. Coontz, 33°, Chief of Operations U. S. Navy (1919-23), became Grand Orator of the

Grand Lodge of Washington in August, 1925.

LIVING BRETHREN

James W. Stroud, pioneer in Oklahoma Territory, and founder of the town of Stroud in that state, is a member of the Scottish Rite Bodies at Guthrie. He was born at Buffalo, Mo., August 2, 1859.

John H. Cowles, 33°, fourteenth and present Grand Commander of the Mother Supreme Council, and Past Grand Master of Kentucky, was born at Dripping Springs, Ky., August 22, 1863.

Peter Norbeck, United States Senator from South Dakota, and former Governor of that state, was born at Vermillion, S. D., August 27, 1870, and is a member of the Scottish Rite Bodies at Yankton.

J. Marion Futrell, Governor of Arkansas, and a member of the Scottish Rite Bodies at Little Rock, was born in Greene County, Ark., August 14, 1871.

George White, former Governor of Ohio, and member of Congress from that state (1911-15; 1917-19), was born at Elmira, N. Y., August 21, 1872, and became a Mason in American Union Lodge No. 1, Marietta, O.

Joseph T. Robinson, United States Senator from Arkansas, and former Governor of that state, was born near Lonoke, Ark., August 26, 1872, and is a member of the Scottish Rite Bodies at Little Rock.

Thomas T. Conally, U. S. Senator from Texas, and a member of the Scottish Rite Bodies at Dallas, was born near Hewitt, Tex., August 19, 1877.

Edgar A. Guest, 33°, poet and lecturer, was born at Birmingham, England, August 20, 1881, and is a member of the York Rite, Scottish Rite and Shrine.

Dr. Cloyd H. Marvin, president of George Washington University, Washington, D. C., and a member of Albert Pike Consistory in that city, was born at Findlay, Ohio, August 22, 1889.

Martin S. Conner, Governor of Mississippi, and a member of the Scottish Rite of Hattiesburg, was born in that city, August 31, 1891.

Homer S. Cummings, United States Attorney General in the present Cabinet, became a Mason in Hiram Lodge No. 1, New Haven, Conn., August 5, 1892.

Earl C. Mills, 33°, Past Imperial Potentate of the Mystic Shrine, affiliated with Capital Lodge No. 110, Des Moines, Iowa, August 4, 1904.

Paul S. Whiteman, noted orchestra leader, became a member of Columbian Council No. 1, R. & S. M., New York City, August 3, 1922. On August 17 of that year, he was knighted in Ivanhoe Commandery, No. 36 of that city.

Carter Glass, United States Senator from Virginia, and Secretary of the Treasury under President Wilson, received the 32nd degree at Lynchburg, August 16, 1929.

Frank F. Merriam, Governor of California, became a member of Jinnistan Grotto No. 76, Los Angeles, August 6, 1934.

PLACES WREATH

A visit was made Sunday, August 23, by Harry Smith, master of Moses Michael Hays Lodge, A. F. & A. M., of Boston, to the grave of Most Worshipful Moses Michael Hays, at Newport, R. I.

A wreath was placed on the grave of Bro. Hays, 33d degree Mason, and grand master of Masons in Massachusetts from 1788 to 1792. Moses Michael Hays was an early contributor to Harvard College, and his name appears on the original charter of the Union Bank of Boston. This charter is the one on which the present First National Bank of Boston is operating.

The cemetery where Moses Michael Hays is buried is the oldest Jewish cemetery in America. Here also is buried Hays' nephew, Judah Touro, who gave \$10,000 toward erection of Bunker Hill Monument.

Moses Michael Hays Lodge, A. F. & A. M., was instituted in Boston, Massachusetts, in December, 1931.

WHAT WAS THE MOTIVE?

Some are wondering what motivated Supreme Knight Martin H. Carmody, of the Knights of Columbus, to send the President the second sharply worded note on the alleged persecution of Roman Catholics in Mexico—was it religious or political zeal?

It was pointed out that *Who's Who*

for 1935 gives Mr. Carmody's politics as "Republican."

In this connection, it is also pointed out that George Cardinal Mundelein, one of the four Princes of the Roman Catholic Church in America, said, when presenting the President with an honorary degree at Notre Dame University, "no individual Catholic bishop or priest, no organization of laymen, or Catholic newspaper has the right to speak for 20 million Catholics."

ENGLAND'S NEW PRO GRAND MASTER

The Pro Grand Master of the United Grand Lodge of England, the 6th Earl of Harewood, was born September 9, 1882, and became a Mason in 1913, in United Lodge No. 1629, London. He is a member of four other lodges, two of which he founded after the world war, one of these he was master of, prior to which he was Master of Old Etonian Lodge No. 4500.

He was appointed senior grand warden of the United Grand Lodge of England in 1925, and in October of the following year was installed Grand Master of West Yorkshire. He has served with zeal and distinction in other degrees of Freemasonry, and held the office of treasurer of the Royal Masonic Benevolent Institution for several years.

Henry George Charles Lascelles, the 6th Earl of Harewood, married Princess Mary (later the Princess Royal) in 1922. After finishing at Eton, he entered the army, succeeding to the Earldom in 1929. He served in the world war, 1914-18, and was thrice wounded.

It is essential that the Pro Grand Master of the United Grand Lodge of England be a peer, but such appointment is authorized only in the event that the grand master is a prince of the blood royal. Seven Pro Grand Masters have thus far held office; six of them have been Earls, and the new Pro Grand Master is the first to be the son-in-law of a King.

TRIBUTE TO SHRINE

HOSPITALS

Discussing "The New Children's Crusade" in the *Delineator*, Miss Ida M. Tarbell, noted author, writes:

"Examine the physical plague spots—destroying healthy childhood—and you will find that it is conceded by those who are trying to relieve or cure the victims that the numbers are slowly but surely decreasing, largely through the activities of the Children's Bureau. Take the crippled children—we get them at the rate of about fourteen thousand a year. There are many agencies, usually local, trying to do some-

thing. None that I know has gone to my heart like the Shriners' Hospitals.

"Part of my feeling is no doubt due to the fact that my accidental meeting with their work changed what had been a pet abomination into one of a profound admiration. No one who over a period of years has spent, as I have, a month or six weeks of every winter on a lecture tour, but has encountered the Shriners' conventions. It was my fortune to be constantly colliding with them. If I had not always been fagged and irritable on these barnstarming junkets, I should have enjoyed the Shriners' lusty celebrating; but hurried and self-centered as I was, I resented the way the train and the town belonged to them.

"A Shriners' red fez had come to be to me like the proverbial red flag to the bull, when some five years ago, I went to Shreveport, La., for a lecture. As usual, the committee showed me the town. All I remember of that sight-seeing tour is the flood of pity and gratitude which swept over me as I went through the beautiful and well-equipped hospital for Crippled Children which the Shriners established there in 1922—saw little limbs that had been straightened or would be soon—the bedridden and helpless that had been brought to self-help, enjoyment of life—the sorrowful eyes turned glad. The visit left me weeping and laughing, and set me to find out what had started these gentlemen, whom I had come to detest so wholeheartedly, on so magnificent an undertaking.

"The Shriners take the victims of disease and accident whenever there is a hope of curing or helping them, and when there is no one else to look after them."

In a recent letter, Miss Tarbell said: "Nothing would please me better than to have the admirable work of the Shriners more generally known. The whole story of how they started their work, have built it up, and are continuing to build it up has given me great satisfaction."

TWO CORNERSTONES

The cornerstone of the new \$25,000 Masonic Temple at Cherrydale, Va., was laid on July 11, 1936, with Harry K. Greene, a past grand master of the Grand Lodge of Virginia, officiating. Mr. Gratz E. Dunkum, a past grand master of the Grand Lodge of the District of Columbia, delivered the principal address.

The cornerstone of the new post-office building at Newberg, Ore., was laid by the Grand Lodge, A. F. & A. M., of that state, on June 25, 1936, with Judge R. Frank Peters, grand master, and his associate grand officers in charge of the ceremonies.

LORD CORNWALLIS INSTALLED

Lord Cornwallis, son of the late Lord Cornwallis, Deputy Grand Master of the United Grand Lodge of England, was installed Provincial Grand Master of the Province of Kent, at Woolwich, England, June 22, 1936. Lord Cornwallis succeeds his father, who was the grand master of this province for over 30 years, prior to which the uncle of the late Deputy Grand Master, Viscount Holmesdale, afterwards third Earl Amherst, ruled over this Provincial Grand Lodge for 45 years.

The meeting was a record gathering with many brethren of the Province present, together with distinguished members of the Craft from other Provincial grand lodge jurisdictions, including United Grand Lodge officers.

The Pro Grand Master, the Earl of Harewood, aided by other officers, performed the installation ceremonies.

MELVIN M. JOHNSON HONORED

Melvin Maynard Johnson, Grand Commander of the Supreme Council of the Scottish Rite, Northern Jurisdiction, and dean of the Boston University Law School, was one of six prominent men upon whom the University of Vermont conferred honorary degrees at its 132nd annual commencement. He received the degree of Doctor of Laws.

Dr. Johnson delivered the principal address at the commencement exercises, on the subject, "The Development of Personal Responsibility in Education."

MASONIC ITEMS

William E. Evans, of Washington, D. C., who served 40 years as a locomotive engineer on the Baltimore and Ohio Railroad, and never had an accident, fell from a cherry tree, and died seven days later, on July 1, 1936.

Born in Chillicothe, Ohio, over 70 years ago, Mr. Evans was a member of the Brotherhood of Locomotive Engineers, the Masonic Fraternity.

The cornerstone of the new town hall at Utica, Ohio, was laid on June 21, 1936, in a Special Emergent Communication of the Grand Lodge, F. & A. M., of that state. Mr. Harry Meyer, of Columbus, Junior Grand Warden, acting under proxy of Dr. Elmer R. Arn, grand master, presided at the ceremonies.

Two very old British Masons passed away during the forepart of June, 1936. Mr. Thomas Carey, of Maryport, Cumberland, England, who had been a Mason in Perseverance Lodge for over

70 years, died at the age of 103; and Mr. Alexander Hamilton, member of St. John Kilwinning Lodge No. 157, Beith, Scotland, since 1862, died in his ninety-fifth year. He had been a member of the Fraternity for nearly 74 years.

The Grand Lodge, A. F. & A. M., of British Columbia, held its annual communication in Nanaimo, B. C., on June 18, 1936, meeting in that city for the first time in 40 years. Samuel McLure, of Victoria, was elected grand master.

Other officers chosen were: deputy grand master, the Rev. Dr. J. S. Henderson, Vancouver; senior grand warden, Dr. Charles M. Kingston, Grand Forks; junior grand warden, Dr. G. A. B. Hall, Nanaimo, and grand secretary, Dr. William A. de Wolf-Smith, New Westminster.

Metropolitan Lodge No. 49, Dubuque, Iowa, was the scene of an unusual event, when William Earle Dewey was raised to the Sublime Degree of a Master Mason, with his brother, Glenn L. Dewey, past master of that lodge, sitting in the East during the first section of the degree, and his father, past master of West Union Lodge No. 69, of Dubuque, presiding in the East, while the second section was being exemplified.

Other relatives of the candidate who occupied principal stations of the lodge during the degree work, were his uncle, Charles S. Dewey; his brother, Lloyd Dewey, and a brother-in-law, Floyd Gilley.

A letter from Frank B. Hird, 32°, of Dubuque, reporting the above, states that the three lodges of that city are active and in fine condition.

BRAZIL

Notwithstanding the bitter opposition with which Freemasonry in the Republic of Brazil has had to contend, the Craft seems to be progressing very satisfactorily.

Brazil is one of the countries that is distinctly friendly to the United States. This fact probably accounts in a measure for the system of Symbolic Freemasonry in Brazil as it now exists, since it follows the United States plan. Out of the twenty states in that country, there are something like ten or twelve which have grand lodges. The states in which there are no grand lodges are sparsely settled, so that it will require some time yet before it will be possible to organize grand lodges in them.

The Grand Lodge of Paraíba now has relations of amity and exchanges representatives with the following grand lodges: California, Connecticut,

District of Columbia, Indiana, Iowa, Kentucky, Louisiana, Michigan, Minnesota, Mississippi, Nebraska, Nevada, New Jersey, New York, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, Rhode Island, South Carolina, and Texas; in Canada, those of Ontario, Manitoba, Nova Scotia, and Saskatchewan; the York Grand Lodge of Mexico, and the Grand Lodge of the Philippine Islands.

The spring Reunion of the Scottish Rite Bodies at McAlester, Okla., closed on June 18, 1936, with a class of 48 candidates which took the degrees from the fourth to the thirty-second. The work was supervised by Rufus O. Renfrew, 33 degrees. The class, which elected E. J. Bason, of Oklahoma City, its president, will be known as the A. U. Thomas Memorial Class, named in honor of the late Sovereign Inspector General in Oklahoma of the Supreme Council, Southern Jurisdiction.

Mrs. Carrie Rowland, of Louisville, Ky., recently deceased, remembered the Crippled Children of Kosair Temple, A. A. O. N. M. S., in Louisville, with a bequest of \$1,000.

A recent excavation for a new office building in Atlanta, Ga., disclosed the cornerstone, laid in 1859, of a Masonic Temple which was never completed because of the Civil War.

CONTINUOUS SERVICE

Few Provincial grand jurisdictions obedient to the United Grand Lodge of England have enjoyed remarkably long periods without change of grand masters. The little Providence of Bedfordshire is one. The late Lord Amptill was its grand master for 45 years. Another is the Provincial Grand Lodge of Derbyshire. It has had only three grand masters during the past 122 years. The first two of this period were the sixth and eighth Dukes of Devonshire, who reigned for 94 years, and the present grand master, who celebrated the twenty-eighth anniversary of his installation on April 3, 1936.

VETERAN TELEGRAPHER

Alonzo J. Burton, veteran telegrapher, who was at his instrument in the Western Union offices in New York City when the news of the assassination of Lincoln came over the wire, passed away at his home in Brooklyn, N. Y., on July 22, 1936, at the age of 93.

A member of the Masonic Fraternity since 1866, Mr. Burton became a Scottish Rite Mason in 1891.

WHAT IS THE SIGNIFICANCE OF EUROPEAN MOVEMENTS?

On July 22, 1936, it was announced that Germany had officially recognized Italy's New Roman Empire with Ethiopia as a part. In this act and announcement Italy has reserved the honor for Germany to be the first nation to recognize the New Roman Empire. But Austria had already rushed ahead of Germany in making such a recognition, which was implied when she received earlier in the month a new Ambassador from Italy with credentials from King Victor Emmanuel as "Emperor of Ethiopia."

Close students of the Italo-Ethiopian situation had expected this action, thus revealing a coalition of the Central Powers behind Italy's annexation attack on Ethiopia and simultaneous gaining control in Albania.

It is pointed out that when Italy annexed all of Ethiopia the ex-Crown Prince of Germany telegraphed Mussolini, congratulating him, and stated that his success was "contrary to general expectation," by which he referred to the strange lack of expected opposition from British quarters.

The events now cropping out would appear to show that certain forces secretly planned another Holy Alliance—the alliance of Germany, Austria, Hungary, and Italy, reminding every American of the days when the Monroe Doctrine was promulgated. But the conditions are now more propitious, if not more ominous, it is asserted, because the area covered embraces a territory extending now from the north of Germany to the Red Sea, through Austria, Hungary, and Italy, across the Mediterranean through the Suez Canal and the Red Sea to the Indian Ocean, with only a thread of British territory intervening.

It is believed by some that this re-coalition is not only looking for large expansions of territory, but possibly the domination of the world. Poland, although created by the Allies, is apparently drifting into the Central Camp.

The World War was fought and won for the purpose of "making democracy safe," but it worked out quite differently. The result has been the rise of dictatorships among the Central Powers, more destructive to the ideals of mankind than obtained before the World War.

Many recall the words of the late Austrian Emperor Franz Josef, who said that Italy's entry against the Holy Alliance was "the greatest deed of treachery in the history of the world."

Behold, now, Austria cleaving to Italy! What is the significance, observers ask?

NOTED MASON HONORED

A high tribute of honor was paid to a great Mason of Belfast, Ireland, Samuel Leighton, who was given an oil portrait of himself and a gift of money by the Masons of that city on June 16, 1936. The presentations were made by Past Master J. G. Michaels, 30°, of Lodge 51, at Freemasons' Hall, Arthur Square, Belfast, where Bro. Leighton was made a Mason 61 years ago.

He had served the Masonic Grand Province of Antrim as grand organist and senior grand warden. He was also a trustee of Freemasons' Hall, Belfast, and a founder and curator of the Masonic Library there.

J. Pim Thompson, 33°, Provincial Grand Master of Antrim, said in unveiling the portrait, that Bro. Leighton "had lined up to the simple logic of square actions, level steps, and upright intentions," and that he could look back on more than a diamond jubilee of years in the Fraternity. In the sphere of geometry he added that Bro. Leighton "had learned to work with both points of the compass and so make the circle of his Masonic knowledge complete."

In response to the several speeches which were made, Bro. Leighton said, in part, that Freemasonry was a living and vital thing to those who took it seriously and tried to live up to the nobility of its precepts. The banner of Freemasonry, he declared, was worth carrying aloft, for upon it were inscribed the Godlike attributes of peace, love, and harmony; benevo-

lence, morality, and virtue; faith, hope, and charity. He then asked that the portrait be accepted for safe-keeping by the committee, to which John W. Gillmour, 30°, responded that they were proud that Dr. Leighton could now take his place among the immortals whose likenesses adorned the walls of Freemasons' Hall.

MASONIC HOMES EXECUTIVES

Twenty-two states were represented at the sixth annual conference of the Masonic Homes Executives' Association of the United States, held in the Indiana Masonic Home at Franklin, Ind., June 22-23-24, 1936.

A feature of the entertainment was a visit to the Scottish Rite Temple at Indianapolis, said to be the seventh finest in the world.

A number of addresses were made on subjects pertinent to the management of Masonic and Eastern Star Homes. Among the subjects discussed were: "The Programs and Problems of Institutional Care of Children" and "The Principal Elements in a Child Welfare as Affected by Social Security Legislation," by C. C. Carstens, executive director, Child Welfare League of America, New York City; "The Place of Religion in Our Masonic Homes," by C. Clarence Deacon, Burlington, N. J.; "Regulations Governing Applicants' Property," by William H. Swintz, grand secretary of the Grand Lodge of Indiana; "How I Select Efficient Matrons," by Thomas Fletcher, superintendent, Masonic Home and School, Fort Worth, Texas;

"Promoting the Mental Health of the Child," by Robert H. Kent, of Franklin College, and "How Can We Help Adolescent Boys and Girls to Meet Their Problems?" by Elizabeth Monro Clark, director, Children's Bureau of the Indianapolis Orphans' Home.

The officers chosen for 1936-37 were C. Clarence Deacon, president; E. J. Price, superintendent of the Masonic Home, Springfield, Ohio, vice-president, and Fred S. Lynn was reelected secretary-treasurer. The retiring president is John A. Redhead, Columbus, Miss.

The 1937 meeting will be held at Minneapolis in the Minnesota Home, June 21-22.

ANOTHER VETERAN PASSES

George Washington Gentry, who passed away on June 17, 1936, at the age of 99, was a member of Buchanan Lodge No. 78, Buchanan, Ga., for 63 years.

GRAND COMMANDERY OF MASSACHUSETTS AND RHODE ISLAND

The following figures show the investment made by the knights of this jurisdiction in education:

Educational Foundation	
As of December 31, 1935	
Capital	
Total Received from	
Assessments	\$266,896.13
Net Operating Loss	29,966.95
Donations	902.97
	\$237,832.15
Assets	
Cash on Hand or in Bank	
(Checking Account)	\$8,728.77
Funds Invested (Savings	
Banks)	35,500.00
Student Loans Outstanding	193,475.38
Miscellaneous	128.00
	\$237,832.15

MASONIC BELL RINGERS

In St. Olave's Church, Hart Street, London, there was unveiled on June 21, a tablet to commemorate the first peal of bells ever rung in the City of London, by a band of eight Freemasons. This peal was rung on October 28th, 1935, and took the form of the Stedman Triples of 5,040 changes, which required two hours and 54 minutes to compete. One hopes there were no hospitals, or invalids, within sound of this long-drawn out performance.

On the occasion of this unveiling, the same team of eight brethren rang a peal of 1,000 changes. These bells are stated to be the oldest peal in the City of London; the back five were rung during the Great Fire and

Plague of 1655, and reference is made to this by Pepy's in his famous Diary.
—*The Masonic Record.*

FULL BENCH RULES AGAINST MACLUB

The full bench of the supreme court recently decided that the Macclub of America, Inc., a \$25,000 corporation of about 900 members, which sells "memberships," in reality contracts to give motor car service to members of the Masonic fraternity, is illegally engaged in the practice of law. The decision was on an information brought by the attorney-general to prevent it doing so. The full court says the attorney-general is entitled to a decree in his favor, its details to be determined by a single justice of the supreme court.

The concern sells memberships for \$12 for the first year and \$10 each year thereafter for renewal, furnishes a first aid kit, maps, and a magazine giving travel information and a list of attorneys, and has a "legal defense" service.

The full bench says, "The terms of the contract between the respondent and its members bind the respondent, in plain terms, for the consideration paid it, to furnish them with services

which can be rendered by members of the bar alone and which require the practice of law . . .

"The methods of business of the respondent are in violation of the general rules for the practice of the law. "The conclusion that the respondent was practicing law and violated principles established for the protection of the public and the courts is supported by a considerable body of authorities."—*Boston Herald.*

COMMENTS BY NON-MASONS

A non-Masonic writer in the London *Spectator* makes the following comment concerning the Masonic Fraternity:

"We venture to say that if the Roman Church had not violently attacked the secret societies and placed them under its ban, Contental Masonry would have been now as innocent as English Masonry, and would, as in England, be working with the Christian Churches. . . . As long as the secret societies are left unpersecuted, they tend to spend their energies in ritualism and mysticism. When they are attacked, they very naturally hit back, and their secret organization gives them a great deal of power to do so."

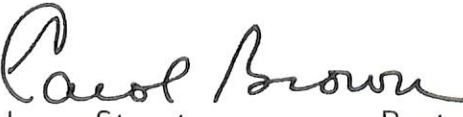
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Telephone: GRamercy 5-4865

A non-Mason usually knows very little about the Fraternity, and is, therefore, not capable of evaluating its work anywhere it prevails. This particular writer by implication would cause many to believe that Continental European Masonry is guilty of opposing the Christian churches, and no doubt he imagines the fraternity there to be somewhat of a vast political organization.

Of course, nothing is further from the truth. Many of the grand lodges of the world recognize the grand lodges in continental Europe, and if the latter were in any way guilty of violating the landmarks of the institution, they would not receive this recognition.

During the past few years several non-Masons have assumed to speak concerning the purposes and aims of the Craft, and also even to assume the responsibility of informing the world concerning so-called international Masonry.

Freemasonry does not exist as an international organization. The grand lodge in each country or state is sovereign within itself and owes no allegiance to any other grand body. Naturally, there is an exchange of courtesies and amenities among the Masonic grand powers, but relations with each ends with such exchanges.

FAIR PLAY

Early in this presidential election year, a prominent politician asserted that this campaign would be "dirty." Did he mean to imply that the rank and file among the leaders of both parties would resort to muck-raking, or that his party would be pure and above such political tactics unless compelled in self-defense to retort in kind?

Political campaigns in the past have not been free from unbecoming epithets applied to candidates, nor from the deliberate belittling of the candidates. The "Smear Hoover" dictum is a case in point which many fair-minded American citizens—not all of Hoover's party—considered as vicious and unjust.

Scenes at national conventions which opened the present campaign—scenes that shocked the eye and ear—would appear to establish the prominent politician above referred to as a true prophet. The hurling of invectives and ridicule at the distinguished heads of the respective parties, making promises incapable of fulfillment and intended to create discontent, breed partisan hatreds, promote civil strife, as well as bewilder the electorate, marked the conventions of the several parties.

With respect to one of the conven-

tions, a titled English journalist who was present and who is familiar with the conservative and restrained procedure of the British Parliament, cable his newspaper in London a story that was far from flattering to American politics and politicians. "Barbaric," is said to have been the term he employed to describe the performance which, many believe, was about as dignified as a three-ring circus during one of those interludes when the army of mirth-provoking clowns is let loose.

Yes, there is much room for improvement in the manner of conducting our national conventions and national campaigns. Is it not time that our political speakers and writers discuss principles and policies involved in our national problems, rather than attempt to meet issues by injecting personalities and terms that arouse the emotions?

Our presidential candidates who gain the rational confidence of our people are men of high ideals and deserve great credit for their leadership. No matter what the content of the platforms, nor what the policies they advocate, they are entitled to respect and commendation for the courage and the social value of their convictions. They are not responsible for the wild talk,

often offensive, of their enthusiastic followers or lieutenants.

In the past, and so far in the present campaign, it may be said to the credit of the heads of the two great parties that they have exercised a generous and rational forbearance in referring to each other, even in the heat of the battle. May it so continue!

Organized Freemasonry, as is generally known, takes no part in political or religious matters. It stands entirely aloof from these activities and has done so throughout its long and honored history.

Of untrammelled conscience, absolutely free to exercise his own judgment, unfettered by edicts and encyclicals that would impose his blind obedience to the commands of an all-powerful and absolute superior, a Mason is expected to be a good citizen, to enlist in every great constructive cause that promotes the educational, political, moral, and civic welfare of the people.

The Mason who has mastered the philosophy of his Craft arrives at his conclusions through objective thinking. Such a Mason will be essentially free from emotionalism and intemperate attitudes toward men, problems, and policies.—S. R. N. B.

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SECRET SOCIETIES IN JAPAN

Many secret societies flourish in Japan. They are founded largely on the "patriotic" motive and bear such connotations as "Blood Brotherhood," "Guardian of the Country's Welfare," "Love of Country Association," etc. Members of such societies it is said, are pledged to assassinate public men who are regarded by the particular association as "unpatriotic."

Strangely enough, the member of a society who plans and executes such an assassination is regarded highly by the public, and if he loses his life in the act or because of it, he is "martyred" and a shrine is erected to him. Even the victim of an attempted assassination, as was evidenced in a recent noted case, will sometimes help provide a shrine to the "martyr."

The case in point is that of the attempted assassination of one of Japan's "Grand Old Men," Marquis Okuma. He was thought to be too considerate of the wishes of foreign diplomats by a certain body of "patriots," one of whom attempted his assassination by throwing a bomb at him. Marquis Okuma lost a leg, and the young would-be assassin gained a shrine, to the erection of which Marquis Okuma himself subscribed. Moralizing a bit in the matter, the Grand Old Man stated that the motives of the young man were commendably patriotic, even if his judgment was faulty.

This strange doctrine of patriotism accounts for the numerous assassinations which have occurred in Japan in recent years. Upon what grounds a civilized people will encourage "patriotic" violence on the part of the individuals is not often discussed. Some explain that since tyranny to the social order usually focalizes in a small group headed by a dictator, it were better that one of another small group do away with the offender than to endure social injustices which ultimately result in civil war.

But the extreme to which a few groups in Japan carry their "patriotic" motives borders on the ridiculous. By the way of illustration, a publisher in Tokyo who sponsored Babe Ruth's tour in Japan in 1935 was stabbed because his praise of the American ball player resulted in the "unpatriotic" spending of Japanese money outside Japan.

As was revealed by the Japanese police a few years ago, a "patriotic" society had planned to assassinate Charlie Chaplin, thinking thereby, it was said, to provoke a war between Japan and the United States.

Although secret societies thrive in Japan, the Imperial Japanese Government does not allow its citizens to become Masons or to become members of

other Occidental fraternities. However, Masonic Lodges composed of citizens of other countries are not molested. Five Blue Lodges obedient to the Constitution of the Grand Lodge of England are conducted under a District Grand Lodge of Japan and likewise two Blue Lodge operate under the constitution of the Grand Lodge of Scotland. Four chapters are conducted in Japan under the Grand Chapter of England, and a Consistory of the Southern Supreme Council, Scottish Rite, U.S.A., is located in Yokohama.

Dispensations apparently have been made to a few Japanese diplomats to become Masons while in foreign lands, and these Masons have been permitted by their government to attend Lodges of foreign Jurisdiction in their own country, as instanced by the late Viscount Hayashi, first Ambassador from Japan to England, who became a Mason in Empire Lodge No. 2108, London, Eng., in 1903.

THAT AVERAGE MAN

If the average man, of whom the head master of Rugby has been talking, really exists, he must be the sort of human paradox in which Mr. Chesterton would have delighted. For an all-round averageness must surely be exceedingly rare, if not actually unique, and if a man is unique how can he represent the average? But it would be no use telling Americans, for

example, that there is no such entity; with that passion for stunts which makes many of them so charming they have already actually created the average man. Some time ago members of the Columbian Masonic Lodge to the number of 152 permitted themselves to be photographed separately, all the portraits being the same size and all full face. The 152 negatives were then superimposed and carefully printed on one piece of paper, and the resultant portrait was acclaimed as that of the Average Man.—*Manchester Guardian*.

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"How can I cure myself," asked the yokel of the quack, "of sleeping with my mouth open?"

"The trouble is incurable. Your skin's too tight; so when you shut your eyes, your mouth opens."

MATRIMONIAL COMBAT

She—I ought to leave you and go home to mother.

He (angrily)—Well, why don't you?

She—I can't. She's left father and is coming here.

VARIATION FROM THE USUAL

Eloping Bride—Here's a telegram from father.

Eloping Groom (eagerly)—What does he say?

Eloping Bride—Don't come home, and all will be forgiven.

ALL IS NOW CLEAR

"Performing a difficult task before breakfast will spoil your entire day," a physician declares. So that's what has been the matter with our days!—we've been getting up before breakfast.

"BLACKSMITH'S EPITAPH"

"My sledge and hammer are now declined,

My bellows, too, have lost their wind,

My fire's extinct, my forge decayed, And in the dust my vise is laid,

My time is past, my day is gone, My last nail's driven, my work is done."

FIGHT AHEAD

"No, Henry, I don't think a manucurist should marry a dentist."

"And why not?"

"If we fought it would be tooth and nail."

WE'VE NOTICED THIS

Many visitors to Washington consider Congress undignified. It's difficult for a Congressman to be dignified while sitting on a fence with his nose to the wind and one ear to the ground.

YES, WHY?

Father: "Why were you kissing my daughter in that dark corner last night?"

Youth: "Now that I've seen her in daylight I sort of wonder myself."

He who courts and does not wed
May have to go to court instead.
* * *

Many a father suffers from a touch of the son.

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